

THE LATTER-DAY SAINTS

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—Rev. ii. 7.

No. 52.—Vol. XV. Saturday, December 24, 1856. Price One Penny.

## ADDRESS OF PRESIDENT BRIGHAM YOUNG,

TO THE ASSEMBLY IN THE TABERNACLE, GREAT SALT LAKE CITY, SUNDAY AFTERNOON,  
JULY 10TH, 1853.

(From the *Deseret News*, Oct. 1.

Life and death are set before us, and we are at liberty to choose which we will.

I have frequently reflected upon these two principles, but were I to explain in full my own views upon them, they might perhaps come too much in contact with the feelings and views of many people.

To me, these principles are like the vision of open day upon this beautiful earth. Life and death are easily understood in the light of the Holy Ghost, but like every thing else, they are hard to be understood in its absence.

To choose life is to choose an eternal existence in an organized capacity: to refuse life and choose death is to refuse an eternal existence in an organized capacity, and be contented to become decomposed, and return again to native element.

Life is an accumulation of every property and principle that is calculated to enrich, to ennoble, to enlarge, and to increase in every particular, the dominion of individual man. To me, life would signify an extension. I have the privilege of spreading abroad, of enlarging my borders, of increasing in endless knowledge, wisdom, and power, and in every gift of God.

To live as I am, without progress, is not life, in fact we may say that is impossible. There is no such principle in existence, neither can there be. All organized existence is in progress, either to an endless advancement in eternal perfections, or back to dissolution: You may explore all

the eternities that have been, were it possible, then come to that which we now understand according to the principles of natural philosophy, and where is there an element, an individual living thing, an organized body, of whatever nature, that continues as it is? IT CAN NOT BE FOUND. All things that have come within the bounds of man's limited knowledge—the things he naturally understands, teach him, that there is no period, in all the eternities, wherein organized existence will become stationary, that it cannot advance in knowledge, wisdom, power, and glory.

If a man could ever arrive at the point that would put an end to the accumulation of life—the point at which he could increase no more, and advance no further, we should naturally say he commenced to decrease at the same point. Again, when he has gained the zenith of knowledge, wisdom, and power, it is the point at which he begins to retrograde; his natural abilities will begin to contract, and so he will continue to decrease, until all he knew is lost in the chaos of forgetfulness. As we understand naturally, this is the conclusion we must come to, if a termination to the increase of life and the acquisition of knowledge is true.

Because of the weakness of human nature, it must crumble to the dust. But in all the revolutions and changes in the existence of men, in the eternal world

which they inhabit, and in the knowledge they have obtained as people on the earth, there is no such thing as principle, power, wisdom, knowledge, life, position, or anything that can be imagined, that remains stationary—they must increase or decrease.

To me, life is increase; death is the opposite. When our fellow creatures die, is it the death we talk about? The ideas we have of it are conceived in the mind, according to a false tradition. Death does not mean what we naturally think it means. Apparently it destroys, puts out of existence, and leaves empty space, but there is no such death as this. Death, in reality, is to decompose or decrease, and life is to increase.

Much is written in the Bible, and in the other revelations of God, and much is said by the people, publicly and privately, upon this subject. Life and death are in the world, and all are acquainted with them more or less. We live, we die, we are, we are not, are mixed up in the conversation of every person, to a lesser or a greater degree. Why is it so? Because all creation is in progress; coming into existence, and going out of existence, *as we use the terms*; but another form of language fits this phenomenon of nature much better, (*viz.*) *forming, growing, increasing*, then begins the opposite operation—*decreasing, decomposition, returning back to native element, &c.* These revolutions we measurably understand.

But to simply take the path pointed out in the Gospel, by those who have given us the plan of salvation, is to take the path that leads to life, to *eternal increase*; it is to pursue that course wherein we shall NEVER, NEVER lose what we obtain, but continue to collect, to gather together, to increase, to spread abroad, and extend to an endless duration. Those persons who strive to gain ETERNAL LIFE, gain that which will produce the increase their hearts will be satisfied with. Nothing less than the privilege of increasing eternally, in every sense of the word, can satisfy the immortal spirit. If the endless stream of knowledge from the eternal fountain could all be drunk in by organized intelligences, so sure immortality would come to an end, and all eternity be thrown upon the retrograde path.

If mankind will choose the opposite to life held out in the Gospel, it will lead them to dissolution, to decomposition, to

death; they will be destroyed, but not as it is commonly understood. For instance, we would have *destroyed* more of the material called flour, had we possessed it this spring in greater abundance. We should have *destroyed* more of the wood that grows on the mountains, could we have got it with more ease, which seems to us to be utterly *destroyed* when it is consumed with fire. But such is not the case, it will exist in native element. That which is consumed by eating, or by burning, is nothing more than simply reduced to another shape, in which it is ready for another process of action. We grow, and we behold all the visible creation growing and increasing, and continuing to increase, until it has arrived at its zenith, at which point it begins to decompose. This is the nature of all things which constitute this organized world. Even the solid rocks in the mountains continue to grow until they have come to their perfection, at which point they begin to decompose. The forests grow, increase, extend, and spread abroad their branches until they attain a certain age. What then? Do they die? Are they annihilated? No! They begin to decompose, and pass into native element. Men, and all things upon the earth, are subject to the same process.

We say this is natural, and easy to comprehend, being plainly manifested before our eyes. It is easy to see any thing in sight; but hard, very hard, to see anything out of sight.

If I look through my telescope, and my friends inquire how far I can see, I tell them I can see anything in sight, no matter how far from me the object may be; but I cannot see anything out of sight, or that which is beyond the power of the instrument. So it is in the intellectual faculties of mankind; it is easy for them to see that which is before their eyes, but when the object is out of sight, it is a difficult matter for them to see it; and they are at a loss how to form an estimate of it, or what position to put themselves in, so as to see the object they desire to see.

In regard to eternal things, they are all out of sight to them; and will so remain, unless the Lord lifts the curtain. The only reason why I cannot see the heavy range of mountains, situated in the Middle States of the American Confederacy, is because of the natural elevations that raise themselves betwixt me and them,

above the level of my eye, making them out of sight to me. Why cannot we behold all things in space? Because there is a curtain dropped, which makes them out of sight to us. Why cannot we behold the inhabitants in Kolob, or the inhabitants in any of those distant planets? For the same reason; because there is a curtain dropped that interrupts our vision. So it is, something intervenes between us and them which we cannot penetrate. We are short sighted, and deprived of the knowledge which we might have. I might say this is right, without offering any explanation.

But there are many reasons, and much good sound logic that could be produced, shewing why we are thus in the dark touching eternal things. If our agency was not given to us, we might, perhaps, now have been enjoying that we do not enjoy. On the other hand, if our agency had not been given to us, we could never have enjoyed that we now enjoy. Which would produce the greatest good to man, to give him his agency, and draw a veil over him, or, to give him certain blessings and privileges, let him live in a certain degree of light, and enjoy a certain glory, and take his agency from him, compelling him to remain in that position, without any possible chance of progress? I say, the greatest good that could be produced by the all wise Conductor of the universe to His creature, man, was to do just as He has done—bring us forth upon the face of the earth, drawing a veil before our eyes. He has caused us to forget everything we once knew before our spirits entered within this veil of flesh. For instance, it is like this: when we lie down to sleep, our minds are often as bright and active as the mind of an Angel, at least they are as active as when our bodies are awake. They will range over the earth, visit distant friends, and, for aught we know, the planets, and accomplish great feats; do that which will enhance our happiness, increase to us every enjoyment of life, and prepare us for Celestial glory; but when we wake in the morning, it is all gone from us; we have forgotten it. This illustration will explain in part the nature of the veil which is over the inhabitants of the earth; they have forgotten that they once knew. This is right; were it different, where would be the trial of our faith? In a word, *be it so; it is as it should be.*

Now understand, to choose life is to

choose principles that will lead you to an eternal increase, and nothing short of them will produce life in the resurrection for the faithful. Those that choose death, make choice of the path which leads to the end of their organization. The one leads to endless increase and progression, the other to the destruction of the organized being, ending in its entire decomposition into the particles that compose the native elements. Is this so in all cases? you inquire. Yes, for aught I know. I shall not pretend to deny but what it is so in all cases. This much I wanted to say to the brethren with regard to life and death.

As to the word *annihilate*, as we understand it, there is no such principle as to put a thing which exists, entirely out of existence, so that it does not exist in any form, shape, or place whatever. It would be as reasonable to say that *ENDLESS*, which is synonymous to the word *eternity*, has both a beginning and an end. For instance, supposing we get one of the best mathematicians that can be found, and let him commence at one point of time, the operation of multiplication; when he has exhausted all his knowledge of counting in millions, &c., until he can proceed no further, he is no nigher the outside of eternity, than when he commenced. This has been understood from the beginning. The ancients understood it, it was taught by Jesus and his Apostles, who understood the true principles of eternity. In consequence of some expressions of the ancient servants of God, has come the tradition of the Elders of the Church of Jesus Christ of Latter-day Saints. You hear some of them preach and teach that which I never taught; you hear them preach people into hell. Such a doctrine never entered into my heart; but you hear others preach, that people will go there to dwell throughout the endless ages of eternity. Such persons know no more about eternity, and are no more capable of instructing others upon the subject, than a little child. They tell about going to hell, where the worm dieth not, and the fire is not quenched where you must dwell. How long? Why, I should say, just as long as you please.

One thing more. The beauty of our religion, that *very erroneous doctrine*, which the world call "Mormonism," we had set before us this morning by Elder Parley P. Pratt. The whole object of

my existence is, to continue to live, to increase, to spread abroad, and gather around me to an endless duration. What shall I say? You may unite the efforts of the best mathematicians the world can produce, and when they have counted as many millions of ages, worlds, and eternities, as the power of numbers within their knowledge will embrace, they are still as ignorant of eternity as when they began. Then ask people of general intelligence; people who understand in a great degree the philosophical principles of creation, which they have studied and learned by a practical course of education, and what do they know about it? It is true they knew a little, and that little every other sane person knows, whether he is educated or uneducated, they know about that portion of eternity called TIME. Suppose I ask the learned when was the beginning of eternity? Can they think of it? No! And I should very much doubt some of the sayings of one of the best philosophers and writers of the age, that we call brother, with regard to the character of the Lord God whom we serve. I very much doubt whether it has ever entered into his heart to comprehend eternity. These are principles and ideas I scarcely ever meddle with. The practical part of our religion is that which more particularly interests me. Still my mind reflects upon life, death, eternity, knowledge, wisdom; the expansion of the soul, and the knowledge of the Gods that are, that have been, and that are to be. What shall we say? We are lost in the depth of our own thoughts. Suppose we say there was once a beginning to all things, then we must conclude there will undoubtedly be an end. Can eternity be circumscribed? If it can, there is an end of all wisdom, knowledge, power, and glory, all will sink into eternal annihilation.

What is life to you and me? It is the utmost extent of our desires. Do you wish to increase, to continue? Do you wish to possess kingdoms and thrones, principalities and powers—to exist, and

continue to exist—to grow in understanding, in wisdom, in knowledge, in power, and in glory throughout an endless duration? Why, yes, is the reply natural to every heart that has been warmed with the life-giving influences of the Holy Ghost. And when we have lived, and gathered around us more kingdoms and creations than is possible for the mind of mortals to comprehend, (just think of it, and how it commenced like a grain of mustard seed, cast into the ground!) then, I may say you could comprehend the very dawning of eternity, which term I use to accommodate the idea in my mind, not that it will at all apply to eternity. When you have reached this stage in the onward course of your progression, you will be perfectly satisfied not to be in a hurry.

The inquiry should not be, if the principles of the Gospel will put us in possession of the earth, of this farm, that piece of property, of a few thousand pounds, or as many thousand dollars, but, if they will put us in possession of principles that are endless, and calculated in their nature for an eternal increase; that is, to add life to life, being to being, kingdom to kingdom, principle to principle, power to power, thrones to thrones, dominions to dominions, and crowns to crowns.

When we have lived long enough by following out the principles that are durable—that are tangible—that are calculated in their nature to produce endless life; I say, when we have lived long enough in them to see the least Saint, that can possibly be called a Saint, in possession of more solar systems like this, than it is possible for mortals to number, or than there are stars in the firmament of heaven visible, or sands on the sea shore, we shall then have a faint idea of eternity, and begin to realize that we are in the midst of it.

Brethren, you that have the principles of life in you, be sure you are gathering around you kindred principles that will endure to all eternity. I do not desire to talk any more at this time.

WHO shoots at the mid-day sun—though he be sure he shall never hit the mark—yet as sure he is that he shall shoot higher than he who aims but at a bush.

SELF-RELIANCE is a noble and manly quality of the character; and he who exercises it in small matters, schools himself by that discipline for its exercise in matters of more momentous importance, and for exigencies when the help of others—readily proffered in ordinary cases—may not be offered, or, if offered, may be unavailing for his aid in the emergency.



## CATECHISM FOR CHILDREN.

BY ELDER JOHN JAKES.

(Continued from page 831.)

## CHAPTER VIII.

## THE FALL.

1. Q. After Adam and Eve were placed in the garden of Eden, what occurred?

A. Satan entered the body of a serpent, and tempted Eve to partake of the tree of knowledge of good and evil, saying that God desired her and her husband not to eat of the tree, lest they should become as Gods. Book of Mormon, 2 Nephi i. 8. Pearl of Great Price, page 14.

Q. Repeat the passages.

A. "Wherefore he said unto Eve, yea, even that old serpent, who is the Devil, who is the father of all lies; wherefore he said, Partake of the forbidden fruit, and ye shall not die, but ye shall be as God, knowing good and evil."

"Yea, hath God said ye shall not eat of every tree of the garden, (and he spake by the mouth of the serpent,) but of the fruit of the tree which thou beholdest in the midst of the garden, God hath said ye shall not eat of it, neither shall ye taste it, lest ye die. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing good and evil."

2. Q. Did Eve partake of the fruit?

A. Yes, and gave some to Adam, and he eat thereof. Pearl of Great Price, page 14.

Q. Repeat the passage.

A. "And when the woman saw that the tree was good for food, and that it became pleasant to the eye, and a tree to be desired to make her wise, she took of the fruit thereof, and did eat, and gave also to her husband, and he did eat."

3. Q. What was the immediate result of their eating of the tree?

A. Their eyes were opened, and they were ashamed to meet the Lord, and they hid themselves from Him. Pearl of Great Price, page 14.

Q. Repeat the passage.

A. "And the eyes of them both were opened, and they knew that they had been naked. And they heard the voice of the Lord God, as they were walking in the garden, in the cool of the day; and Adam and his wife hid themselves from the presence

of the Lord God, among the trees of the garden."

4. Q. What did the Lord do?

A. He called to Adam, and questioned him and Eve, and they confessed their transgression. Pearl of Great Price, page 14.

Q. Repeat the passage.

A. "And the Lord God called unto Adam, and said unto him, Where are you going? And he said, I heard your voice in the garden, and I was afraid, because I beheld that I was naked, and I hid myself. And the Lord God said unto Adam, Who told you that you were naked? Have you eaten of the tree whereof I told you that you should not eat, if so, you should surely die? And the man said, The woman whom you gave me, and commanded that she should remain with me, gave me of the fruit of the tree, and I did eat. And the Lord God said unto the woman, What is this which you have done? And the woman said, The serpent beguiled me, and I did eat."

5. Q. What did the Lord then say to Eve?

A. He told her that He would greatly multiply her sorrow and her conception, and that her husband should rule over her. Pearl of Great Price, page 14.

Q. Repeat the passage.

A. "And again, the Lord said unto the woman, I will greatly multiply your sorrow and your conception. In sorrow you shall bring forth children, and your desire shall be to your husband, and he shall rule over you."

6. Q. What did the Lord say to Adam?

A. The Lord said that the ground should be cursed for Adam's sake, and that he should eat of it in sorrow, and by the sweat of his face he should eat bread. Pearl of Great Price, page 14.

Q. Repeat the passage.

A. "And the Lord God said unto Adam, Because you have hearkened unto the voice of your wife, and have eaten of the fruit of the tree of which I commanded you, saying, you shall not eat of it: cursed shall be the ground for your sake; in sorrow you shall eat of it all the days of your life. Thorns also, and thistles shall it bring forth to you;

and you shall eat the herb of the field. By the sweat of your face shall you eat bread."

7. Q. Was the penalty of death inflicted upon Adam and Eve?

A. Yes, spiritually and temporally.

8. Q. What was the spiritual death?

A. Banishment from the presence of the Lord. Doc. and Cov. x. 11.

Q. Repeat the passages.

A. "Wherefore I, the Lord God, caused that he should be cast out from the garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even that same death, which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say—Depart, ye cursed."

9. Q. What was the temporal death?

A. Dissolution of the body. Pearl of Great Price, page 14.

Q. Repeat the passage.

A. "You shall return unto the ground, for you shall surely die, for out of it you were taken: for dust you were, and unto dust you shall return."

10. Q. Are all mankind subject to this sentence of death?

A. Yes, none are exempt. Book of Mormon, Alma xix. 11. Rom. v. 12.

Q. Repeat the passages.

A. "The fall had brought upon all mankind a spiritual death as well as a temporal."

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

11. Q. What did the Lord do when he had driven Adam and Eve out of the garden of Eden?

A. The Lord placed an angel at the garden of Eden, with a flaming sword that turned every way, to keep the tree of life, lest Adam and Eve should eat of it. Book of Mormon, Alma xix. 10.

Q. Repeat the passage.

A. "And he placed at the east end of the garden of Eden, Cherubim, and a flaming sword which turned every way, to keep the tree of life. Now we see that the man had become as God, knowing good and evil; and lest he should put forth his hand, and take also of the tree of life, and eat, . . . the Lord God placed Cherubim and the flaming sword, that he should not partake of the fruit."

12. Q. What would have been the consequence if Adam and Eve had partaken of the tree of life?

A. They would have lived for ever subject to the devil, in the midst of the

misery and evil which their transgression had brought into the world, and the word of God would not have been fulfilled. Book of Mormon, Alma xix. 10.

Q. Repeat the passage.

A. "For behold, if Adam had put forth his hand immediately, and partook of the tree of life, he would have lived for ever, according to the word of God. . . . Yea, and also the word of God would have been void."

13. Q. Was it necessary that Adam should partake of the forbidden fruit?

A. Yes, unless he had done so he would not have known good and evil here, neither could he have had mortal posterity, and he could not have cleaved to Eve, as he had promised, after her fall. Pearl of Great Price, page 1. Book of Mormon 2 Nephi i. 8.

Q. Repeat the passages.

A. "Because that Adam fell we are."

"And now, behold, if Adam had not transgressed, he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state which they were, after they were created; and they must have remained for ever, and had no end. And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery, doing no good, for they knew no sin. But behold, all things have been done in the wisdom of him who knoweth all things. Adam fell that men might be; and men are, that they might have joy."

14. Q. Did Adam and Eve lament or rejoice because they had transgressed the commandment, and become acquainted with the nature of evil and good?

A. They rejoiced, and praised God. Pearl of Great Price, page 15.

Q. Repeat the passage.

A. "And in that day Adam blessed God, and was filled, and began to prophesy concerning all the families of the earth: blessed be the name of God for my transgression, for in this life I shall have joy, and again in my flesh I shall see God. And Eve, his wife, heard all these things, and was glad, saying, Were it not for our transgression, we should never have had seed, and should never have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient. And Adam and Eve blessed the name of God; and they made all things known unto their sons and their daughters."

15. Q. Is it proper for us to consider the transgression of Adam and Eve as a grievous calamity, and that all mankind

would have been infinitely more happy if the Fall had not occurred?

A. No. But we ought to consider the Fall of our first parents as one of the great steps to eternal exaltation and happiness, and one ordered by God in His infinite wisdom, for we can not know the excellency and beauty of that which is good, unless we experience the wretchedness and deformity of that which is evil.

## CHAPTER IX.

### REDEMPTION FROM THE FALL.

1. Q. Had Adam and Eve any power to recover from the effects of the Fall?

A. No, not the least power of themselves.

2. Q. Why had they no power of themselves to recover from the Fall?

A. Because the justice of God required a sacrifice to atone for the broken law, and our first parents being subject, through transgression, to the penalty of the law, they could not make the sacrifice.

3. Q. How then was a redemption from the effects of the Fall wrought out?

A. God sent His only begotten Son, who knew no sin, to die for the sins of the world, and thus satisfy the demands of justice. Rom. v. 8, 10. 1 Tim. i. 15.

Q. Repeat the passages.

A. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. . . . When we were enemies, we were reconciled to God by the death of his Son."

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

4. Q. Can men be redeemed from the Fall through the mediation of any other being than Jesus Christ, or in any other way than the one he pointed out?

A. No, the redemption by Jesus Christ is the only one. Acts iv. 12. Book of Mormon, 1 Nephi iii. 3. Mosiah i. 15.

Q. Repeat the passages.

A. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

"Wherefore all mankind were in a lost and in a fallen state, and ever would be, save they should rely on this Redeemer."

"There shall be no other name given, nor any other way nor means whereby salvation

can come unto the children of men, only in and through the name of Christ."

5. Q. When an atonement was made, did mercy claim redemption for men?

A. Yes, as far as they had suffered by the fall of Adam. 1 Cor. xv. 22. Rom. v. 18.

Q. Repeat the passages.

A. "For as in Adam all die, even so in Christ shall all be made alive."

"Therefore, as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life."

6. Q. Does not the redemption of Christ extend to the personal transgressions of all mankind?

A. Yes, but only upon conditions of obedience. Rom. ii. 6—10. 1 John i. 7.

Q. Repeat the passages.

A. "Who will render to every man according to his deeds: To them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath. Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that worketh good."

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

7. Q. Are all men accounted sinners in the sight of God?

A. Yes, all mankind who have arrived at years of accountability, have, in something or other, transgressed the law of righteousness. Rom. iii. 23. 1 John i. 8.

Q. Repeat the passages.

A. "For all have sinned, and come short of the glory of God."

"If we say that we have no sin, we deceive ourselves, and the truth is not in us."

8. Q. Are little children considered sinners in the sight of God?

A. No, they are redeemed solely through the atonement of Christ. Doc. and Cov. x. 13. Book of Mormon, Mosiah i. 14.

Q. Repeat the passages.

A. "But, behold, I say unto you that little children are redeemed from the foundation of the world through mine only begotten: wherefore, they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me."

"The law of Moses availeth nothing; ex-

cept it were through the atonement of his blood; and even if it were possible that little children could sin, they could not be saved; but I say unto you they are blessed; for behold, as in Adam, or by nature, they fall, even so the blood of Christ atoneth for their sins."

9. Q. What is the plan of redemption generally called?

A. The Gospel, or plan of salvation.

10. Q. Do the conditions of the Gospel, or plan of salvation, ever change?

A. No, they are unchangeable as their author, and a curse rests upon any one who may attempt to pervert the Gospel, or preach any other plan of salvation. Gal. i. 8, 9. 2 John 9, 10, 11.

Q. Repeat the passages.

A. "But though we, or an angel from

heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."

"Whosoever transgresseth, and abideth not in the doctrines of Christ hath not God.

... If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds."

11. Q. With what feelings ought we to regard the Lord Jesus Christ, when we consider the love manifested by him to us?

A. We ought to feel towards him the warmest gratitude and love, and be ready to keep all his commandments and precepts.

(To be continued.)

## The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 24, 1853.

**TITHING.**—The Law of Tithing is obligatory upon all Saints, and this is generally understood by them. This subject has been noticed as constituting one of the most important duties of the Latter-day Saints in all the world, both in the revelations of God to Joseph Smith, the Epistles of the First Presidency to the Saints scattered abroad, and in the instructions of the Elders to the people.

The proper time for paying Tithing, by those who embrace the Gospel, and claim its blessings, is when they first come into the Church; and where this duty is not complied with, the law of God is not duly honoured. The First Presidency, in their Sixth General Epistle, ascribe the difficulty they have experienced in promoting the public interests of the Church, to the neglect of the brethren, both at home and abroad, to pay their Tithing.

It is our wish to bring this subject before the Saints at this time, especially those who have not heretofore discharged their duty in this respect. There are many who have property to a considerable amount, who are particularly desired to give this subject their attention at the close of this year. Not only those who emigrate are expected to pay Tithing, but all persons who have property, and remain, if they are interested in promoting the work of the Lord, are now loudly called upon to perform this duty with all their hearts. We wish to receive a few thousand pounds of Tithing from our rich brethren immediately, that we may aid the emigration with it this winter. The Presidency in Zion have made arrangements for us to use the Tithing which we receive this year from the brethren, to swell the emigration, that the labour of those who are assisted by it may be directed to the building of the Temple, and to other public works, after their arrival in the Valley. It is the labour of good, faithful men that is required to build up Zion and her public interests, and by this policy the Tithing paid here may be converted into labour by sending home the faithful Saints, who are anxiously waiting to toil for Zion's welfare. It is the property



Tithing of those who will have sufficient means to emigrate after paying it, that we now call for, independent of donations made to the Temple Offering Fund; and we wish all such brethren, and the Presidents, whose duty it is to counsel and promote these measures, to report to us as soon as possible about what we may depend upon receiving, before or soon after the close of the emigration season, that we may extend our operations accordingly.

The privilege of gathering the Saints with Tithing monies, may not be continued when cash investments are required for completing works, &c., which will soon be the case, when other materials than labour become necessary; therefore we trust that every laudable exertion will be made this winter by the brethren to pay their property Tithing in full, that they may feel themselves acquitted, in this respect, before God and their brethren.

**PERPETUAL EMIGRATING FUND DONATIONS.**—We have received most favourable reports from many of the Conferences, of the readiness of the Saints to respond to the invitation in *Star* No. 48, by donating the money they furnish for their emigration this season, to the Perpetual Emigrating Fund, and obligating themselves to pay the full cost of their emigration, to the Company in the Valley. We felt a pleasure in offering this suggestion to the Saints, and apparently as great a pleasure is realized by them in responding to it. The readiness on their part to adopt such a plan indicates the approval of the Lord, and all who engage in so philanthropic and generous a work will certainly secure to themselves the blessing of God, and the blessings of His poor but worthy people. By it the hopes of thousands will be strengthened, as they see the means increasing upon which they depend for a release from Babylonish captivity. This measure, well sustained the present season, will be the means of gathering many hundreds who will be able to realize its benefits two years hence, or as soon as the money can be returned. Where Presidents see eye to eye upon this subject, and judiciously counsel and instruct the Saints in relation to it, but few will be able to furnish their £10 or £13 without donating the same for the future benefit of those whom they must now leave behind.

Those who are blessed with a liberal share of means, will no doubt manifest their ready co-operation with the poor Saints by their proportionately liberal donations, while the eyes of the struggling poor are turned supplicatingly upon them for that aid which it is their duty to impart.

This principle of donating to the Perpetual Emigrating Fund the amount of money which the Saints furnish for their emigration here, is one which can be continued in succeeding years, and will extensively promote the gathering, as well as the temporal and public interests of Zion, where the labour of those who thus obligate themselves to the Perpetual Emigrating Fund Company will be expended. It is obligatory upon all Saints to seek in every possible way the prosperity and permanent establishment of Zion upon the earth.

**FOREIGN INTELLIGENCE—Malta.**—Nov. 17, Elder J. F. Bell writes. Two persons had been baptized since Elder Obray left Malta, October 23. Two or three others were interesting themselves much in the work. Several of the military brethren were under orders, with their regiment, to be ready at any time to embark for the West Indies.

**Gibraltar.**—November 23rd, Elder Edward Stevenson writes. He had petitioned the governor to allow him to deliver eight lectures on specified subjects, but the petition was not granted. He had been ordered under guard for a short time, for preaching the doctrines of the Gospel, and police and soldiers were cautioned by their

superiors against holding acquaintance with him. He had also been summoned to appear at the police office, to answer a charge of profanity and scoffing, and ridiculing the Holy Scriptures, which ridiculous charges were admitted to be unfounded. However, he had his choice either to go to prison for a short time, or to sign a hundred dollar bond to have no intercourse with the military; the former he preferred. He was forbidden to hold either public or private meetings. He had recently baptized two persons, and he was expecting shortly to organize a Branch of the Church, the total number of members being eight.

**APPOINTMENTS.**—The following appointments are made to take effect on and after the first day of January, 1854.

Elder Dan Jones is appointed to succeed Elder W. S. Phillips, in the Presidency of the Church in the Welsh Principality.

Elder John Robinson is appointed to succeed Elder James Marsden, in the Presidency of the London Conference.

Elder Joseph France is appointed to succeed Elder John Robinson, in the Presidency of the Cheltenham Conference.

Elder Joseph Westwood is appointed to succeed Elder Henry Savage, in the Presidency of the Nottinghamshire Conference.

Elder Thomas Caffall is appointed to succeed Elder Hugh Patrick, in the Presidency of the South Conference.

Elder Spicer W. Crandell is appointed to succeed Elder A. F. McDonald, in the Presidency of the Liverpool Conference.

Elder Andrew Ferguson is appointed to succeed Elder Robert Menzies, in the Presidency of the Preston Conference.

Elder Daniel D. McArthur is appointed to succeed Elder A. Ferguson, in the Presidency of the Dundee Conference.

Elder John W. Lewis is appointed to succeed Elder Martin Slack, in the Presidency of the Lincolnshire Conference.

Elder John Chislett is appointed to succeed Elder J. W. Lewis, in the Presidency of the Kent Conference.

Elder William Heaton is appointed to succeed Elder T. W. Brewerton, in the Presidency of the Edinburgh Conference.

Elder Patrick Lynch is appointed to succeed Elder Gilbert Clements, in the Presidency of the work in Dublin.

Elder David B. Dille is appointed to succeed Elder Perry G. Sessions, in the Presidency of the Manchester Conference.

Those Elders who are appointed to succeed Presidents who are about to emigrate, are expected to grant every facility to their predecessors, and to aid them in preparing for their departure, that they may go with the blessing of the people and of God to Zion.

S. W. RICHARDS, President,  
DANIEL SPENCER, Counsellor.

## HISTORY OF JOSEPH SMITH.

(Continued from page 823.)

On the 31st of December, at the setting of the sun, Doctor Willard Richards was baptized at Kirtland, under the hands of President Brigham Young, in the presence of Heber C. Kimball, and others, who had spent the afternoon in cutting the ice to prepare for the baptism. Doctor Richards was born at Hopkinton,

Middlesex county, Massachusetts, June 24th, 1804, and from the religious teachings of his parents, (Joseph and Rhoda Richards,) he was the subject of religious impressions from his earliest moments, although careless and indifferent in his external deportment. At the age of ten years, he removed with his father's family to Richmond, in the same state, where he witnessed several sectarian "revivals," and offered himself to the congregational church in that place, at the age of seventeen, having previously passed the painful ordeal of conviction and conversion, according to that order, even to the belief that he had committed the unpardonable sin; but the total disregard of that church to his request for admission, led him to a more thorough investigation of the principles of religion, when he became convinced that the sects were all wrong, and that God had no Church on earth, but that He would soon have a Church whose creed would be the truth, the whole truth, and nothing but the truth, and from that time kept himself aloof from sectarian influence, boldly declaring his belief, to all who wished to learn his views; until the summer of 1835, while in the practice of medicine near Boston, the Book of Mormon, which President Brigham Young had left with his cousin Lucius Parker, at Southborough, accidentally or providentially fell in his way, which was the first he had seen or heard of the Latter-day Saints, except the scurrilous reports of the public prints, which amounted to nothing more than that "a boy named Jo Smith, somewhere out West, had found a Gold Bible." He opened the book without regard to place, and totally ignorant of its design or contents, and before reading half a page, declared "God or the Devil has had a hand in that Book, for man never wrote it," read it twice through in about ten days, and so firm was his conviction of the truth, that he immediately commenced settling his accounts, selling his medicine, and freeing himself from every incumbrance, that he might go to Kirtland, seven hundred miles west, the nearest point he could hear of a Saint; and give the work a thorough investigation; firmly believing that if the doctrine was true, God had some greater work for him to do, than peddle pills. But no sooner did he commence a settlement, than he was smitten with the palsy, from which he suffered exceedingly, and was

prevented executing his design until October, 1836, when he arrived at Kirtland, in company with his brother (Doctor Levi Richards, who attended him as physician), where he was most cordially and hospitably received and entertained by his cousin, President Brigham Young, with whom he tarried, and gave the work an unceasing and untiring investigation until the day of his baptism.

*Minutes of a Meeting of the Members of the "Kirtland Safety Society," held on the 2nd day of January, 1837.*

At a Special Meeting of the "Kirtland Safety Society, two-thirds of the members being present, S. Rigdon was called to the Chair, and W. Parrish chosen Secretary.

The house was called to order, and the object of the meeting explained by the Chairman; which was—1st, to annul the old constitution, which was adopted by the Society, on the 2nd day of November 1836; which was, on motion, by the unanimous voice of the meeting, annulled. 2nd, to adopt articles of agreement, by which the "Kirtland Safety Society" are to be governed.

After much discussion and investigation, the following Preamble and Articles of Agreement were adopted by the unanimous voice of the meeting.

We, the undersigned subscribers, for the promotion of our temporal interests, and for the better management of our different occupations, which consist in agriculture, mechanical arts, and merchandizing, do hereby form ourselves into a firm or company for the before-mentioned objects, by the name of the "Kirtland Safety Society Anti-Banking Company," and for the proper management of said Firm, we individually and jointly enter into and adopt the following articles of agreement.

Art. 1st. The capital stock of said Society or firm shall not be less than four millions of dollars; to be divided into shares of fifty dollars each; and may be increased to any amount, at the discretion of the managers.

Art. 2nd. The management of said Company shall be under the superintendence of thirty-two managers, to be chosen annually, by, and from among, the members of the same; each member being entitled to one vote for each share, which he, she, or they, may hold in said Company; and said votes may be given by proxy, or in *propria persona*.

Art. 3rd. It shall be the duty of said managers, when chosen, to elect from their number, a Treasurer and Secretary. It shall be the further duty of said managers to meet in the upper room of the office of said Company, on the first Mondays of November

and May, of each year, at 9 o'clock, A.M., to inspect the books of said Company, and transact such other business as may be deemed necessary.

Art. 4th. It shall be the duty of said managers to choose from among their number, seven men, who shall meet in the upper room of said office on Tuesday of each week, at four o'clock, P.M., to inquire into and assist in all matters pertaining to said Company.

Art. 5th. Each manager shall receive from the Company one dollar per day for his services when called together at the annual and semi-annual meetings. The Treasurer and Secretary and the seven, the Committee of the managers, shall receive a compensation for their services as they shall be agreed by the managers at their semi-annual meetings.

Art. 6th. The first election of managers, as set forth in the 2nd Article, shall take place at the meeting of the members to adopt this agreement, who shall hold their offices until the first Monday of November, 1837, unless removed by death or misdeemeanor, and until others are duly elected. Every annual election of managers shall take place on the first Monday of November in each year. It shall be the duty of the Treasurer and Secretary of said Company to receive the votes of the members by ballot, and declare the election.

Art. 7th. The books of the Company shall be always open for the inspection of the members.

Art. 8th. It shall be the duty of the managers of the Company to declare a dividend once in six months; which dividend shall be apportioned among the members, according to the instalments by them paid in.

Art. 9th. All persons subscribing stock in said firm, shall pay their first instalment at the time of subscribing, and other instalments from time to time, as shall be required by the managers.

Art. 10th. The managers shall give thirty days notice in some public paper, printed in this county, previous to an instalment being paid in. All subscribers residing out of the state, shall be required to pay in half the amount of their subscriptions at the time of subscribing; and the remainder, or such part thereof, as shall be required at any time, by the managers, after thirty days notice.

Art. 11th. The Treasurer shall be empowered to call special meetings of the managers whenever he shall deem it necessary, separate and aside from the annual and semi-annual meetings.

12th. Two thirds of the managers shall form a quorum to act at the semi-annual meetings, and any number of the seven, the Committee of the managers, with the Treasurer and Secretary, or either of them, may

form a quorum to transact business at the weekly meetings, and in case none of the seven are present at the weekly meetings, the Treasurer and Secretary may transact the business.

Art. 13th. The managers shall have power to enact such by-laws as they may deem necessary from time to time, provided they do not infringe upon these articles of agreement.

Art. 14th. All notes given by said Society, shall be signed by the Treasurer and Secretary thereof, and we, the individual members of said firm, hereby hold ourselves bound for the redemption of all such notes.

Art. 15th. The notes given for the benefit of said Society shall be given to the Treasurer in the following form:—"Ninety days after date, we jointly, and severally, promise to pay A. B. or order, \_\_\_\_\_ dollars and \_\_\_\_\_ cents, value received." A record of which shall be made in the books at the time, of the amount, and by whom given, and when due, and deposited with the files and papers of said Society.

Art. 16th. Any article in this agreement may be altered at any time, annulled, added unto, or expunged by the vote of two thirds of the members of said Society, except the 14th article, that shall remain unaltered during the existence of said Company. For the true and faithful fulfilment of the above covenant and agreement, we individually bind ourselves to each other, under the penal sum of one hundred thousand dollars. In witness whereof we have hereunto set our hands and seals, the day and date first above written.

In connexion with the above articles of agreement of the "Kirtland Safety Society," I published the following remarks, to all who were preparing themselves, and appointing their wise men, for the purpose of building up Zion and her stakes, in the January number of the *Messenger and Advocate*—

It is wisdom, and according to the mind of the Holy Spirit, that you should call at Kirtland, and receive counsel and instruction upon those principles that are necessary to further the great work of the Lord, and to establish the children of the kingdom, according to the oracles of God, as they are had among us; and further, we invite the brethren from abroad, to call on us, and take stock in our "Safety Society;" and we would remind them also of the sayings of Isaiah, contained in the 60th chapter, and more particularly the 9th and 17th verses, which are as follows:—"Surely the isles shall wait for me, and the ships of Tarshish first, and to bring thy sons from far, their silver



and their gold (not their bank notes) with them, unto the name of the Lord thy God, and to the Holy one of Israel, because he hath glorified thee. For brass I will bring gold, and for iron I will bring silver, and for wood, brass; and for stones, iron. I will also make thy officers peace, and thine exultors righteousness." Also 62nd chapter, 1st verse—"For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

J. SMITH, jun.

During the winter, the House of the Lord at Kirtland was filled to overflowing with attentive hearers, mostly communicants; and in the evenings of the same, the singers met under the direction of Elders Laman Carter and Jonathan Crosby, junior, who gave instructions in the principles of vocal music.

On Monday evenings the Quorum of High Priests meet in the west room of the attic story, where they transact the business of their particular Quorum. On Tuesday evenings the Seventies occupy the same room. On Wednesday evenings the rooms are occupied by the Quorum of Elders. And on Thursday, P.M., a prayer meeting is held in the lower part of the house, free for all, though generally conducted by Patriarch Joseph Smith, senior. The Twelve, the High Council, and other Quorums, generally, meet each week to transact business, and during the week the "Kirtland High School" is taught in the attic story, by H. M. Hawes, Esq., professor of the Greek and Latin languages. The school numbers from one hundred and thirty-five to one hundred and forty students, divided into three departments—the classics, where the languages only are taught; the English department, where mathematics, common arithmetic, geography, English grammar,

writing, and reading are taught; and the juvenile department, the last two having each an assistant instructor. The school commenced in November, and on the first Wednesday in January the several classes passed a public examination in presence of the Trustees of the school, parents and guardians, and their progress, in study, was found of the highest order.

Owing to the multiplicity of letters with which I was crowded from almost every quarter, I was compelled to decline all not post paid, and gave notice of the same, in the *Messenger*.

The brethren in Missouri were very busy in gathering into Caldwell county, entering United States land, building houses, and preparing to put in crops in the spring.

On the first of February, 1837, the firm of O. Cowdery and Co. was dissolved by mutual consent, and the entire establishment was transferred to Joseph Smith, junior, and Sidney Rigdon; and Warren O. Cowdery acted as their agent in the Printing Office and book-binding, and editor of the *Messenger and Advocate*.

During the quarter ending March the 3rd, thirty-two Elders, seven Priests, three Teachers, and two Deacons' licenses were recorded in the License Records in Kirtland, by T. Burdick.

A short notice only was given, that a solemn assembly would be called, of the official members of the Church, on the 6th of April, for the purpose of washing, anointing, washing of feet, receiving instructions, and the further organization of the ministry.

Meetings were held by the different Quorums on Monday, 3rd, Tuesday, 4th, and Wednesday, 5th, to anoint such of their respective members as had not been washed and anointed, that all might be prepared for the meeting on the 6th.

(To be continued.)

#### AMERICAN ANTIQUITIES—THE MOUNDS IN THE WEST.

(From the *Wheeling (Va., U. S.) Times*, Nov. 12.)

We had the pleasure of being present and assisting in a partial opening of one of the largest mounds on the flats of Grave creek, on Thursday last. The mound is situated on the farm of Mr. Price, some

mile or more east of Moundsville, and was partially opened by Mr. Morris and others, in 1852. They discovered and got out a part of a stone covered with characters, similar to the one found in the large

mound, but of larger size. This portion was sent to an institution at Richmond soon after its discovery, and there lost sight of. The smaller stone found in the large mound, has not been carefully preserved, and the existence of it with the singular characters thereon, as a relic of a past age and another people, than any with whom the English settlers of this country are acquainted, has been denied by persons who have published voluminous works within the past five years. The object of digging into this mound at this time, was to find if possible, the remainder of the stone, and thus establish the fact rendered certain to the minds of all those who have seen either of those already found, viz.:—That the ones who built these mounds had an alphabet, and could, by that, convey ideas to the minds of absent persons, in language. It is well known that the Indians had no such means—no written alphabet.

It is true, there are other proofs beside these, that there was an anterior race who occupied our valleys, and the objects now seen in the valley at the mouth of Grave creek, lead us to the conclusion that that valley was once densely populated by an intelligent and warlike people.

The proofs are these mounds, and the system with which they are made, the fact that in the centre of them are found altars and ashes, ornaments—among which was a copper ring, the brazing of which could neither be cut with file nor diamond—the fact of the remains of forts being found here, laid off with mathematical accuracy, and many other things of the same positive character.

In the valley at the mouth of Grave creek are some twenty mounds, and one trace of a fort, while on the west side of the river are two fortifications, one on the summit of the hill, and the other on the plain. These are admirably adapted for the purpose of defence and for observation, and are works for which our Indians had no occasion, and which they never built.

There is no more interesting study than that afforded by these evidences of a people that have long since passed away, and we trust it may be pursued by those who have taken an interest in it, until their character is fully determined.

[The Book of Mormon is a correct history of that ancient and enlightened people. Read it, and get knowledge.—ED.]

#### VARIETIES.

**GLEANINGS.**—A decree for the formation of ten new battalions of Chasseurs de Vincennes, has been signed.—Arrangements are being made whereby the poor of Paris may have medical assistance, including the services of midwives, at their own homes gratis.—A great number of persons continue to be arrested in the French provincial towns on charges of disaffection to the government.—The Swedish government has decided on a vast system of railways, the execution of which will be confided to an English company.—The olive crops promise to be most abundant in the Ionian islands.—By a recent decree the Emperor of Hayti admits Protestant Bibles, Testaments, and books into his island free of duty.—Turkey wants the guarantee of England and France for the raising of a loan of £4,000,000 sterling.—Ribbonism appears to be reviving in Ireland.—A movement to establish a "Labour Parliament," for the "emancipation of labour from capital," has been commenced in Manchester.—Maria da Gloria, Queen of Portugal, died Nov. 15th, leaving seven children. The king consort was declared regent. She was the daughter of the late Emperor of Brazil, Don Pedro I., by his first consort, the Archduchess Leopoldine of Austria, and was born at Rio de Janeiro, April 4, 1819.—The moustache is coming into favour among working men.—The Irish have at length become a bread-eating people, the consumption of breadstuffs is said to be enormous.—The bishop of the Cape of Good Hope mentions that some English emigrants have been converted to Mahomedanism by certain Malay settlers.—Free trade is working its way in Sweden.—A "Central Co-operative Agency," enrolled under the provisions of Mr. Llaney's act "for legalizing the formation of Industrial and Providential Societies," has been estab-

lished in Oxford Street, London, for the purpose of supplying unadulterated articles of food.—General Gortschakoff's son, it appears, was among the slain at Oltenitza.—Prince Gortschakoff has seized and imprisoned the Boyar Kostakar Grazean, the head of one of the noblest families in Wallachia, with three of his friends.—The native soldiery of Wallachia have been incorporated with the Russian army.—An English fleet of four steam-ships, under Admiral Dundas, entered the Black Sea, Nov. 14, for the avowed purpose of examining the coasts and ports between the Bosphorus and Varna, while a French fleet of equal force sailed about the same time to survey the coast between the Bosphorus and Batoum.—The Pope finds himself in great difficulties from maladministration of the Government officials, and malversation of the public resources.—Matters look rather cloudy with England at the present time—there is a complicated relation with Russia and Turkey, a very unsettled state of affairs in Burmah and Northern India, and a vital struggle between capital and labour at home.—Five or six hundred of the United States troops are deputed to California to suppress the Indian disturbances in the interior of that state.

#### THE REWARD OF MARTYRDOM.

On Patmos' shore th' inspired Apostle stood,  
With wondering eyes the distant future viewed,  
Favoured of Him who rules the host of heaven,  
Led by Almighty power—to him 'twas given  
The page of dark futurity to scan,  
And mark the downfall of the pride of man.  
Fearful and strange, dark forms of phantom birth,  
Heaven-destined scourges of a sinful earth,  
Before him rose. With awe the Prophet gazed,  
When lo! a deafening shout of joy was raised:  
Before the throne he saw a chosen band  
In glittering crowns and shining garments stand,  
Then prostrate fall, before the feet of Him  
Who dwelt of old amid the Cherubim.  
Again, and Heaven's vast arch with triumph rung,  
As thus in unison the chorus sung—  
"Glory to Him who reigns the King of Heaven!  
Glory to Him to whom all power is given!  
He comes! the martyred One! the Paschal Lamb!  
Now King o'er all—the glorious I AM!  
To Him be honour, praise, and glory given,  
By all the Saints of earth, and hosts of heaven!"  
But see! He holds the book! He breaks the seal!  
With the pale Horse arise both Death and Hell,  
And power is theirs, upon the hapless earth  
To scatter fire and tempest, plague and dearth.  
Alas! for those who choose the wretched road  
Which leaves them slaves to sin and foes to God!  
Their names inscribed on Satan's dismal page,  
An awful doom will be their heritage.  
But who are they in robes of dazzling white,  
That next appear before the Prophet's sight?  
Beneath the altar's sacred shade they stand,  
Noble in mien, a godlike, glorious band!  
So these are they who, leaving all beside,  
For Jesus' sake have struggled, fought, and died;  
Who, following in the steps their Master trod,  
Armed with the Spirit's sword, the Word of God,  
Undauntedly have braved an angry world,  
Which on their heads Satanic hatred hurled,  
Champions of truth, Immortal Truth, they stood,